

THE KHOTANESE *SUMUKHASŪTRA*<sup>1</sup>

One of the few Khotanese Buddhist texts that has survived intact is the *Sumukhasūtra*. The text is found on a long Chinese scroll bearing the siglum Ch c.001 in the India Office Library in London, where it encompasses lines 852-1061. As the colophon (§ 100 below) indicates, it was written in Śacū 沙州 *sha zhou* in a hare year that is thought to correspond to AD 943.<sup>2</sup> It was written by request of a patron called Śām-khñä Hvā': Saṃgakä (§99).<sup>3</sup> The name Saṃgakä is known from other sources in Khotanese<sup>4</sup> and was presumably the Buddhist name adopted by a man called Hvā': 王 Wang, who held high office, since he uses the title 上卿 Śām-khñä, which was the title of a minister of high rank.<sup>5</sup>

The *editio princeps* of the *Sumukhasūtra* was published by H. W. Bailey in his *Khotanese Buddhist Texts*, London 1951, pp.

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<sup>1</sup> The text is often referred to by scholars as the *Sumukha-dhāraṇī* on account of the title found in the Tibetan Kanjur and the fact that there is frequent reference in the text itself to the *Sumukhadhāraṇī*, but it is called *Sumukhasūtra* in §§98, 99 of the Khotanese version.

<sup>2</sup> See R. E. EMMERICK, *A Guide to the Literature of Khotan*, 2nd ed. Tokyo, 1992, p. 22.

<sup>3</sup> On him see G. DUDBRIDGE and R. E. EMMERICK, "Pelliot tibétain 0821", in *Studia Iranica*, 7. 2 (1978), pp. 283-285.

<sup>4</sup> References in *Indo-Iranian Journal*, 28. 3-4 (1978), 254.

<sup>5</sup> See no.4987 in Charles O. HUCKER, *A Dictionary of Official Titles in Imperial China*, Stanford, 1985.

135-143, but no complete translation has previously been published. In view of his valuable contributions to the Sanskrit text of the *Sumukhasūtra* it is appropriate to dedicate this edition and translation of the Khotanese version to Gregory Bongard-Levin.

The Khotanese text presented here is based on a fresh reading of photographs of the manuscript. Attention has not been drawn to differences in Bailey's edition. In the translation I have added within brackets the corresponding Sanskrit where it is known to me from the articles of Bongard-Levin and K. Wille.<sup>6</sup>

### Sumukhasūtra

#### § 1 Ch 852

saddham\ namasīmā bisā hālā -  
śīrye sarvañā hālaiyaṣṭa -

#### § 1

Success. I worship in all  
directions the good omni-  
scient one.

#### § 2 Ch 852

tta tta muhu jsa pyūṣṭā še styē

#### § 2

Thus it was heard by me at  
one time.

#### § 3 Ch 852-858

gyastānā gyastā ba'ysā dī  
baudhi baḥyā āsta vye  
baudhi-maṇḍā caityā vīra  
miṣṭe biṣaṃgīje gi' jsa haṃtsa  
dvāse paṃjsāsau ṣamanyau tta  
khu āśi'rī śāriputrāna u āśi'rī  
maudgalyāyaṇāna āśi'rī  
ānaṃdāna - tṭyānā paḍauysyau

#### § 3

The Lord of lords, the  
Buddha, sat under the tree of  
enlightenment, on the seat of  
enlightenment (*bodhimanda*)  
in a shrine (*caitya*) together  
with a large assembly of  
monks, with twelve hundred  
(and) fifty monks, namely,

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<sup>6</sup> K. WILLE, "Die Hoernle-Fragmente in der Turfan-Sammlung (Berlin)", pp. 385-408 in: *Turfan, Khotan und Dunhuang. Vorträge der Tagung "Annemarie v. Gabain und die Turfanforschung"*, veranstaltet von der Berlin-Brandenburgischen Akademie der Wissenschaften in Berlin (9.-12.12.1994), ed. R. E. EMMERICK, W. SUNDERMANN, I. WARNEKE, and P. ZIEME, Berlin, 1996. For the *Sumukhasūtra* see pp. 398-402 and for BONGARD-LEVIN's articles p. 398, n.30.

mist'au mahāśāvyau ~ u tta  
vātcā mistā baudhisatvīnai  
bisamṅa haṃtsa ~ tta khu  
vajrādhvajāna baudhisatvāna  
mistā ba'ysuñavūysaina u  
vajragarbhāna baudhisatvāna  
~ u vajrapāṇāna baudhisatvāna  
~ mittrina baudhisatvā mistā  
ba'ysuñavūysaina ~ tyaunā  
paḍauysau harbiśau bhadrā-  
kalpyo baudhisatvyau mist'au  
ba'ysuñavūysau jsa ||

#### § 4 Ch 858-861

tī vara ttiṇa parśa'ṇa  
vajrapāṇā baudhisatvyau mistā  
ba'ysuñavūysai śau sve civarā  
prahaṣṭe hvarāṃdai ysāṇu  
śaṃdya pārāutte ku ṣṭa gyastā  
ba'ysā aste hāṣṭā aṃjalakā  
dasta biysiye u gyastānā gyastā  
ba'ysā tta tta hve si

#### § 5 Ch 861-863

miḍāna gyasta ba'ysa thu cu tta  
tta tsūai khu ra pīrūya gyasta  
ba'ysa tsuāṃdā u rāṣṭā  
hvāñākī āśa'ṇa-vajsamī ~ u  
biśā ra kleśī'nā sāni tvīṣa yuḍai  
u samana sarvadharmvā

with the Ācārya Śāriputra and  
the Ācārya Maudgalyāyana,  
the Ācārya Ānanda – with  
those chief great hearers and  
then further with a great  
assembly of Bodhisattvas,  
namely the Bodhisattva  
Vajradhvaja, the great Bodhi-  
sattva, and the Bodhisattva  
Vajragarbha, and the Bodhi-  
sattva Vajrapāṇi, the Bodhi-  
sattva Maitreya, the great  
Bodhisattva – with all those  
chief great Bodhisattvas of  
the Bhadrakalpa.

#### § 4

Then there in that assembly  
the great Bodhisattva  
Vajrapāṇi put his cloak on  
one shoulder, rested his right  
knee on the ground, placed  
his hands in the gesture of  
reverence in the direction  
where the Buddha sat and  
spoke thus to the Lord of  
lords, the Buddha:

#### § 5

'Gracious Lord Buddha, you  
who have gone as also the  
former Lord Buddhas went  
and are a speaker of what is  
right, are one who is worthy  
of honour and have destroyed

biysāṃdī u rraṣṭā sarvadharmā  
vyachyai si

all the enemies of the  
afflictions (*kleśa*) and have  
awoken fully with regard to  
all things (*sarvadharma*) and  
have rightly understood all  
things.'

§ 6 Ch 863-868  
uysdiśa mī vā vaṇa gyasta  
ba'ysa tvā sumukha nāma  
dāraṇā dāyya byāṃja cu biśānā  
satvānā vaska śira-śāma kāmye  
mī tte dāye byāṃji jsa biśānā  
sarvasatvānā uysnaurāṇā  
rruṃdā yuḍa hime u āysdarṛja-  
ṃ hime u kā'ma harbiśau  
pyaḍaṃgāryau sānyau ~ tta khu  
gyastyau nāyau yakṣyau  
rakṣaysyau gaṃddharvyau  
aysuryau suvarṇapakṣarāyau ~  
kinaryau maistyau śaysdyau  
buvyau kuṃbhadyau  
hvaṃḍyau † ahvaṃḍyau ~

§ 6  
'expound now, Lord Buddha,  
this dhāraṇī called Sumukha,  
a method of the Law  
(*dharmaparyāya*), which  
(has) a good face (*sumukha*)  
for all beings (and) by whose  
method of the Law light is  
produced for all beings and  
there is watching over them  
and protection from all  
adversaries (and) enemies  
such as Devas, Nāgas,  
Yakṣas, Rākṣasas,  
Gandharvas, Asuras,  
Suvarṇapakṣarājas, Kinnaras,  
Mahoragas, Bhūtas,  
Kumbhāṇḍas, men (and)  
non-men.'

§ 7 Ch 868-872  
cu ttyau buri pvā'nā himāve au  
vā vihīla ~ au jā vā uśā'  
vihīlīde ~ o-t-ūṃ vaska asidā  
ceṃḍīde ~ au asidā  
parākṛramīde ~ au praharaṇāna  
~ au be'na ~ o ce'yyau jsa ~ o  
hvīḍi o khīṣṭe ~ au vā viysamna  
hvīḍina khīṣṭana ~ o

§ 7  
'If fear of any of them should  
occur or any harm or they  
harm their strength (*ojas*) or  
they think evil against them  
or they attack evilly either  
with a weapon or with poison  
or with magic powers or  
(with) food or drink or with

\*tsvamaṃdā<sup>1</sup> jsāna o śānaṃdā  
śāna ~ o āṇaṃdā ~ o husaṃdai  
~ o vā brrātā ~ māsā ~ au vā  
byaṃdā ~

1. \*tsvamaṃdā by  
emendation for MS.  
tsvaṃdā.

## § 8 Ch 872-874

khvī mī biśā vīra trāyāka himi  
ttyānu uysnaurānu udiśāyā  
mīdāni śā mārīni hīni  
hatcañākā gyasta ba'ysa  
ttadrrāma nijsaṇa māñāṃda  
maṃdrra-pata hvāñā ~

## § 9 Ch 874-876

tta khu aysā gyasta ba'ysā haṃ  
vīra kā'kūṃ ~ haṃ vīra  
vaṭhāyai ~ haṃ vīra āysdarai  
tta tta vā biśānā sarvasatvānā  
hāvā kiḍna u hye kiṇa u suhā  
kiṇa gyastā ba'ysā ājīṣu'mā ~

## § 10 Ch 876-879

tta khu mī ttyānā baudhisatvāṃ  
yānyānā bisivrrāṣā u  
bisivrrāṣaiñānā ra cu ṣṭāna  
mara tteye sumukhyi dā vīra  
haspisca yanāre khu-ṃ  
āysdarrja yuḍa hime u kā'ma  
harbiśau kalahāryau ~ jau  
lāstanyau ~ piṣkicyau ~

incompatible food (and)  
drink, (while he is) either  
going to (and) fro or lying  
down or sitting or sleeping or  
awake (or) drunk or  
confused,'

## § 8

'O gracious one, destroyer of  
Māra's whole army, Lord  
Buddha, for the sake of those  
beings utter the appropriate  
words of a spell in such a way  
that it is a deliverer for him  
everywhere.'

## § 9

'As I am always mindful of  
the Lord Buddha, always  
(his) pupil, always watchful,  
so I beseech the Lord Buddha  
on account of the benefit of  
all beings, on account of  
(their) welfare, and on  
account of (their) blessing,'

## § 10

'so that for those noble sons  
and noble daughters of the  
vehicle of the Bodhisattvas  
who are industrious here with  
regard to this Sumukha Law,  
so that for them watching  
over can be done and  
protection from all quarrels,

vaṃjāmayyau ~ āchrau akāla-  
marāṇyau ra ~

§ 11 Ch 879-881

ttī mī ttiṇa beḍa khu gyastā  
ba'ysā vajrapāṇā baudhisatvā  
mistā ba'ysuṇavuysaina tvā  
ājīṣā'mata busta himye tte mī  
tta tta hve śirā śirā vajrapāṇā ~

§ 12 Ch 881-882

pātcā haḍi śirā thu vajrapāṇa  
cu ṣṭāna thu biśāṇā  
sarvasatvāṇā hāvā kiḍna gyastā  
ba'ysā ājīṣā'

§ 13 Ch 882-884

tte hirā kiḍna thu vajrapāṇā  
pu' śirā kicau-t-ī aysmya yaṇā  
hvāṇume aysa tvā sumakha  
nāma dāyya byāṃja dāraṇāṃ  
pacadā u dā nāma ||

§ 14 Ch 884-886

tadyathā vajradadi ~ uku  
muku uku mapiṇi ~ baddhani ~  
bala camara ~ bāhuli ~ bāhuli  
~ nahu huhuli ~ vartaya svāhā ||

fight, disputes, differences,  
disagreements, diseases, and  
premature deaths.'

§ 11

Then at that time when the  
Lord Buddha had perceived  
this entreaty by the great  
Bodhisattva Vajrapāṇi, he  
spoke thus to him: 'Bravo!  
Bravo! Vajrapāṇi.'

§ 12

'But further, bravo, Vajrapāṇi  
since you beseech the Lord  
Buddha on account of the  
benefit of all beings.'

§ 13

'For that reason, Vajrapāṇi,  
listen well, keep it carefully  
in mind: I will expound this  
method of the Law called  
Sumukha, the system of (its)  
dhāraṇīs and the name of  
(this) Law.'

§ 14

tadyathā vajradadi ~ uku  
muku uku mapiṇi ~ baddhani  
~ bala camara ~ bāhuli ~  
bāhuli ~ nahu huhuli ~  
vartaya svāhā ||

## § 15 Ch 886-887

gyastā ba'ysā tteri māñamḍā  
aviṣijya tti dārañīnā maṃḍrām  
pata cu vaña gyastā ba'ysāna  
hvata ~

## § 16 Ch 887-888

tti vā pātcā gyastā ba'ysā hvāñi  
u gyastā ba'ysā ā tta dārañīnā  
maṃḍra-pata hvāñā ~

## § 17 Ch 888-892

tadyathā vajrri va vajrre ~  
vajrradhari vajrravatti  
vajrradadi vajrra vajrre  
vajrredhare paridhiri ~ bhiri  
bhiri ~ mure care huhuri ~  
bhaga bhiri bhi ~ śiririśi ~  
cucurā u uci bhiri viri ~ cale  
curi muri ~ care maṃḍani  
maṃḍani sarva-pāpa-vi-  
nāśārthāya ~ sarva-  
rauga-praśamani akāla-mṛtyū-  
prattiṣedhane yāvat du-  
svapta-prrataṣedhani svāhā ~

## § 18 Ch 892-893

tti dārañā harbiśānu asidānu  
jināceñā harbiśānu āchānā  
neṣe'māciñā akāla-marṇānā  
uysdyāṃciñā u asedye hunā  
uysdvyāṃciñā

## § 15

These words of dhāraṇī spells  
that have now been spoken by  
the Lord Buddha were  
consecrated like the forehead  
of the Lord Buddha.

## § 16

Next the Lord Buddha speaks  
these and the Lord Buddha  
came. Thus he pronounces  
the words of dhāraṇī spells:

## § 17

tadyathā vajrri va vajrre ~  
vajrradhari vajrravatti  
vajrradadi vajrra vajrre  
vajrredhare paridhiri ~ bhiri  
bhiri ~ mure care huhuri ~  
bhaga bhiri bhi ~ śiririśi ~  
cucurā u uci bhiri viri ~ cale  
curi muri ~ care maṃḍani  
maṃḍani sarva-pāpa-vi-  
nāśārthāya ~ sarva-  
rauga-praśamani akāla-  
mṛtyū-prattiṣedhane  
yāvat du-  
svapta-prrataṣedhani svāhā ~

## § 18

These dhāraṇīs are destroyers  
of all evils (*sarva-pāpa-  
vināśārthāya*), subduers of all  
diseases (*sarva-roga-  
praśamani*), averters of  
untimely deaths (*akāla-*

*mṛtyu-pratiṣedhani*) and  
averters (*-pratiṣedhani*) of the  
evil dream.

§ 19 Ch 894-899

*tadyathā maṇḍani gagarāṇi ~  
muḍhane ~ saṃpramuḍhani ~  
nāśani ~ saṃpranāśani ~  
sarva-vyādhi-praśamani  
yāvāt\_dusvapta-akāla-mṛtyū-  
prṛataṣedhani tadyathā nāśani  
nāśani ~ baddhani baddhani ~  
bhidani chaidani ~ care mire  
sare hane ~ vare vāre ~ bare  
bare bhidi niribhidi ~ bhiri  
bhiri ~ rūṣpare ~ śaraṇe ~ vara  
varūṇe ~ vara kāraṇḍaye ~  
bṛahma-cārṇe ~ idṛravati ~  
dhidhirāyaṇi ~ namau  
makhiśvara layani ~  
riṣebhājane pajahene ~ kāla-  
vādini ~ bhūtavādani ~ satya-  
kathe saumavate ~ sauma  
prabhe svāhā*

§ 20 Ch 900

ṣi' mī bu'ysye jsīñi hālai hime ||

§ 21 Ch 900

*tadyathā hara hara haraṇīye  
svāhā ||*

§ 22 Ch 900-901

ttū buri hve gyastā ba'ysā ||

§ 19

*tadyathā maṇḍani gagarāṇi ~  
muḍhane ~ saṃpramuḍhani ~  
nāśani ~ saṃpranāśani ~  
sarva-vyādhi-praśamani  
yāvāt\_dusvapta-akāla-mṛtyū-  
prṛataṣedhani tadyathā nāśani  
nāśani ~ baddhani baddhani ~  
bhidani chaidani ~ care mire  
sare hane ~ vare vāre ~ bare  
bare bhidi niribhidi ~ bhiri  
bhiri ~ rūṣpare ~ śaraṇe ~  
vara varūṇe ~ vara kāraṇḍaye  
~ bṛahma-cārṇe ~ idṛravati ~  
dhidhirāyaṇi ~ namau  
makhiśvara layani ~  
riṣebhājane pajahene ~ kāla-  
vādini ~ bhūtavādani ~ satya-  
kathe saumavate ~ sauma  
prabhe svāhā*

§ 20

This tends toward long life  
(*dīrghāyuskatāyāḥ*):

§ 21

*tadyathā hara hara haraṇīye  
svāhā ||*

§ 22

The Lord Buddha spoke this:



## § 23 Ch 901-904

*tadyathā gaḍita ~ paḍita ayena  
 ayajambhane ~ bakakardane  
 atraḍhahani ~ mārgābhi-  
 rauhaṇe ~ hūsavate hūsavate ~  
 phusavate ~ pusavati ~ hili heli  
 yathā vajrri ~ yathāgni yathā  
 paraṃca ~ yathā bhayaṃ yathā  
 paraṃca yathā vajrram yathā  
 hṛdayaṃ ||*

## § 24 Ch 904-905

*ṣā' mī ṣā' vajrapāṇa sumakha  
 nāma dāraṇā maṃdrāṇā pata  
 cu paḍāṃjsyau avamāyyau  
 gyastyau ba'ysyau jsa hvata ~*

## § 25 Ch 905-907

*biṣānu sarvasatvānu mu'ṣḍi'  
 pracaina aysī vaṇa pātca'  
 hvāñīmā ~ khu ra tvā dārñā  
 paḍāṃjsya gyasta ba'ysa  
 āṣa'ṇa-vajsama vyacha-sarva-  
 dharma hvāṃdā ide u khvī  
 baṣṭyāṃda ide ~ u khvī hīṭhi  
 prattiṇa vara vistāṃdā ide ||*

## § 23

*tadyathā gaḍita ~ paḍita  
 ayena ayajambhane ~  
 bakakardane atraḍhahani ~  
 mārgābhirauihaṇe ~ hūsavate  
 hūsavate ~ phusavate ~  
 pusavati ~ hili heli yathā  
 vajrri ~ yathāgni yathā  
 paraṃca ~ yathā bhayaṃ  
 yathā paraṃca yathā vajrram  
 yathā hṛdayaṃ ||*

## § 24

‘Vajrapāṇi (*vajrapāṇe*), this  
 (*iyam sā*) (is) the dhāraṇī  
 called Sumukha (*sumukhā  
 nāma*), the words of spells  
 (*dhāraṇīpadā*) which have  
 been uttered (*bhāṣitā*) by  
 innumerable former Lord  
 Buddhas (*tathāgatair*).’

## § 25

‘By reason of compassion  
 (*kāruṇyatayā*) for (*arthāya*)  
 all beings (*satvānām*) I (*aham  
 api*) will now pronounce  
 (*bhāṣiṣye*) it again, just  
 (*yathā*) as also the former  
 (*paurvakais*) Lord Buddhas  
 (*tathāgatair*), who were  
 worthy of honour  
 (*arhadbhiḥ*), who have under-  
 stood all things (*saṃyaksam-  
 buddhair*), have also pro-  
 nounced (*bhāṣitā*) this

dhāraṇī and as they have blessed it (*adhiṣṭhita*) and as they have established it (*vy-avasthāpitā*) with a promise of truth (*satya-pratijñatāyā*).’

§ 26 Ch 908-909

tī mī tīya bādā śākyamūṇā  
gyastānā gyastā ba’ysā urñi jsa  
vā haṃdarna ttina mahāpuruṣa-  
lakṣaṇā hudahūṇā guṇaina  
vasve pattavaṃci bā’yā paśāve

§ 26

Then at that time (*atha khalu*) Śākyamuni, the Lord of lords, the Buddha (*bhagavato*), from the circle of hair between (his eyebrows) (*ūrṇā-kośān*), the mark of a great man (*mahāpuruṣa-lakṣaṇād*), emitted (*pramuktā*) pure shining rays (*raśmī*).

§ 27 Ch 909-910

ṣā’ mī biśe ysamaśaṃdai vīra  
harbiśvā buddha-kṣetruā  
bā’yānā hīvyā harṇūñāma cira  
hīmya ~

§ 27

The shining of the rays (*raśmy-avabhāsa*) became visible (*prādurbhūtaḥ*) in all the Buddha-fields (*sarva-buddhakṣetreṣu*) in the whole world.

§ 28 Ch 910-911

tīyau bā’yīyau jsa mī harbiśye  
ysamaśaṃdai biśvā buddha-  
kṣetruā gyasta ba’ysa hajavīṣya  
hīmya ttina ayeṣṭhāna

§ 28

The Lord Buddhas (*buddhā*) in all the Buddha-fields in the whole world were incited (*saṃcoditā*) by those rays (*raśmyā*) due to that blessing.

§ 29 Ch 912

tī mī hīvī hīvī buddha-kṣetrāna  
vāṣṭa pastāta tī gyasta ba’ysa

§ 29

Then those Lord Buddhas set out (*saṃprasthitā*) each from his own (*svaka-svakai*)

Buddha-field (*buddha-kṣetra*).

§ 30 Ch 912-914

ttira ku mara ttiña sahelovadeta  
āta vara ku ṣṭa śākyamūṇā  
gyastā ba'ysā āsta vye mistye  
ūvārye parṣi' jsa haṃtsa cu  
āna<sup>1</sup> tvā sumukha dāraṇā hve ~

1. MS. *cu āna* may be  
corrupt.

§ 31 Ch 914-915

cī vara āta himya tti gyasta  
ba'ysa tte śākyamūṇā gyastā  
ba'ysā sādhuḥkāra hauḍāṃdā

§ 32 Ch 915-918

ttai hvāṃdā si sādhu sādhu ~  
śirā śirā hai śākyamāṇa gyasta  
ba'ysa cu thu harbiṣṇā  
sarvasatvāṇā hāvā pracaina tvā  
sumakha nāma dāya byāṃja  
dāraṇā hīvyā maṃdrāṇā pata ~  
satvāṇā āysda yanāma rrūṃde  
yanāka ~ saṃduṣṭi yanāka  
byātarji yanāka \*vaña hvai\*<sup>1</sup>

1. \*vaña hvai\* added by  
emendation.

§ 30

As soon as they came here to  
this world sphere (*sahā-  
loka dhātu*), there where  
Śākyamuni, the Lord Buddha,  
had resided with a great,  
noble assembly, while they  
were there (?), he proclaimed  
this Sumukha dhāraṇī.

§ 31

When they had come there,  
those Lord Buddhas gave  
their congratulations to  
Śākyamuni the Lord Buddha  
(*sādhuḥkāraṃ pradadu*).

§ 32

They spoke thus to him:  
'Bravo! Bravo! (*sādhu sādhu*)  
O Śākyamuni (*śākyamune*),  
Lord Buddha, since you  
\*have now proclaimed\* on  
account of the benefit of all  
(*sarva*) beings this method of  
the Law called Sumukha  
(*sumukhaṃ nāma*) (and) the  
words of the spells of (its)  
dhāraṇī (*dharmaparyāya-  
dhāraṇī*), (which are) makers  
of protection (and) makers of  
light (*āloka karā*) for (all)  
beings, makers of

## § 33 Ch 918-920

cu thu vaṇa hvai-vaṇa ra-mihe  
 rä hauḍāṃdā si hvāññāmā  
 hamīḍa harbiśā gyastā ba'ysa ~  
 u tte ra sumakhi dāraṇi  
 ayiṣṭhānā vīra sādhuḥkāṛā  
 haurāmā tta ttai ayiṣṭhānā  
 haurāmā

## § 34 Ch 920-923

cu ha'cā ṣa' iya bisivrrāṣai o vā  
 bisivrrāṣaiñā cu tvā sumukha  
 dāraṇā dāyya byāṃja tte  
 dāraṇi hīvyā pata drraiśā  
 dijsāte ~ o vā ysaina panamāte  
 vāśi'-y-uṃ tte haṃgaśa bistā  
 bu'jse hāva kq'ña cvī himāre  
 cu tte dāraṇi hīvyā pata  
 drraiśā dijsāte o vā ysaina pa-  
 namāte vāśi'yum ~

contentment

(*prāmaudyakarā*), (and)  
 makers of mindfulness.'

## § 33

'What you have now  
 proclaimed (*bhāṣitāni*), we  
 too (*vayam api*) now have  
 given (saying) (*bhāṣiṣyāmi*):  
 "All we Lord Buddhas  
 together will proclaim (it) and  
 will also give our approval  
 (*sādhuḥkāraṃ dadāṃti sma*) to  
 the blessing of that Sumukha  
 dhāraṇi." We will give (our)  
 blessing to  
 it thus:

## § 34

'Whatever (*yat kaści*) noble  
 son (*kulaputrau*) or (*vā*)  
 noble daughter there may be  
 who should learn by heart  
 (*dhārayiṣyati*) this Sumukha  
 dhāraṇi, method of the Law  
 (and) the words of this  
 (*imāni*) dhāraṇi  
 (*dhāraṇipadāni*) or should  
 rise up in the morning (*kālyā*)  
 (and) recite them  
 (*vācayiṣyati*), there are to be  
 considered (as being) for him  
 (*tasya*) altogether twenty  
 virtues (or) benefits (*vimśati-*  
*guṇānuśaṃsa*) which will  
 accrue to one who should

learn by heart the words of  
this (*imāni*) dhāraṇī  
(*dhāraṇīpadāni*) or rise up  
(*utthāya*) in the morning  
(*kālyam*) (and) recite them  
(*vācayiṣyati*).

### § 35 Ch 923-931

kāma tti bistā hāva bu'jse ~ tta  
khu (1) še' harbiśau ba'ysyau  
ayaiṣṭhye himi u (2) harbiśyau  
ba'ysyau aysdaḍa || u (3)  
harbiśī avāyā bāyāka asida hira  
dīra karma kiḍiyāna āvarṇa  
baśde' pahaiysāre u jāre  
(4) bu'ysa-jsīnī heme dārburu  
ju 3 (5) bu'jsā-jserā hime 4 (6)  
\*varāśī<sup>1</sup> hirā pharā himi tsā 5  
(7) pa'jsā himi 6 (8) ttīśau' dā  
(9) haṃ vīra drrūṇai  
(10) virśau' dā himi 9 (11) u  
harbiśānā gyastāṃ ba'ysānā  
brrī hime manāve 10 u (12)  
harbiśau gyastyau dīvyau  
āysdaḍa hime 10 1 (13) śīrānā  
kīrānā yinākā hime ~ u (14)  
śīre hālai haspisaṃdai 2  
(15) satvānā rruṃde yanākā  
hime 3 (16) saṃduṣṭī yanākā 4  
(17) byātarjinā hime || (18)  
śīryau lakṣanyau jsa haṃphve  
hime ~ (19) ṣahauñi jsa  
haṃphve hime manātā u (20)  
thyau ra pīrmāttama hastama  
ba'ysāna ba'ysuṣṭi butte ~

1. MS. *varāśpi*'.

### § 35

'What are those twenty  
benefits (or) virtues (*guṇānu-  
śamsa*)? Namely, (1) he will  
be blessed by all the Buddhas  
(*buddhādhiṣṭhito bhaviṣyati*),  
and (2) will be watched over  
by all the Buddhas (*sarva-  
buddhasamanvāhṛto  
bhaviṣyati*), and (3) all evil  
things that bring him to an  
evil state (*apāyavedanīyaṃ*),  
bad acts, bad deeds,  
obstructions (*karmā-  
varaṇaṃ*), sins will vanish  
and disappear (*vi-  
gachiṣyanti*), (4) he will  
become long-lived  
(*dīrghāyuska*) (and) will live  
long (*cirajīvī ca bhaviṣyati*),  
(5) he will become famous  
(*yaśasvī ca bhaviṣyati*), (6) he  
will enjoy many things (and)  
will become wealthy, (7) he  
will become powerful (*mahā-  
balaś ca bhaviṣyati*), (8) re-  
splendent (*tejasvī*), (9) always  
healthy (*nityārauja*), (10) he  
will become heroic

(*vīryavān*), and (11) will become beloved (*priya*) (and) delightful to all the Lord Buddhas (*buddhānām*), (12) and he will be watched over (*samanvāhṛto bhaviṣyati*) by all (*sarveṣām*) the gods (and) deities (*devānām*), (13) he will become a doer of good acts (*kuśalācārī bhaviṣyati*), and (14) striving towards good (*kuśalārthaprayuktaḥ*), (15) he will become a maker of light (*āloka-karaḥ*) for beings, (16) a maker of contentment (*pramaudyakaraḥ*), (17) he will become (endowed) with (a good) memory (*smṛtimām bhaviṣyati*), (18) he will become endowed with good marks (*lakṣaṇasaṃpanno*), (19) he will become endowed with virtue (*viśāradaḥ*) (and become) charming, and (20) he will also realise (*abhisam̐bhotsyate*) quickly (*kṣipram*) the excellent best enlightenment (*samyaksam̐bodhim*) of the Buddhas.'

### § 36 Ch 931-933

tti mī tti vajrapāṇa rraṣṭā  
hvāñāka āṣa'na-vajsama  
vyachata-sarvadharmām gya-  
stānā ba'ysānā rahāsānā

### § 36

'So then Vajrapāṇi, the speaker of the truth, worthy of honour, will obtain the secrets (*guhyasthānadhāraṇī-*

byehānai hime ~ u dārñāṃ  
hīvyā pata ~ cu harbiśau  
gyastyau ba'ysyau jsa hvata u  
harbiśyau ra gyastyau  
\*ba'ysyau<sup>1</sup> jsa ayeṣṭhya

1. \*ba'ysyau added by  
emendation.

### § 37 Ch 934

tī vā vajrapāṇā baudhisatvā  
mistā ba'ysuñavūysai gyastā  
ba'ysā tta hve ~ aysu trāmī  
miḍāna gyasta ba'ysa tte  
bisīvrāṣai o vā bisīvrāṣaiñā  
hāvā kiṃṇa dārañīnā pata  
hvāñuṃ

### § 38 Ch 934-938

cu ṣi' iyā cu tvā sumukha nāma  
dārañā dāyya byāmja jsiñi kāka  
vījya drreṣā dijsāve ~ au vā  
ysaina panamāte vāśī-t-ī tte  
miḍāna gyasta ba'ysa aysā  
dārañi jsa āysdarja yaṇumā ~  
harbiśyau vihilākyau sānyau  
khvī ni vihilāye yañidā ||

*padā*) of the Lord Buddhas  
(*samyaksambuddhānām*),  
who have realised all things,  
and the words of the dhāraṇīs,  
which have been spoken  
(*bhāṣitāni*) by all the Lord  
Buddhas and also blessed by  
all the Lord Buddhas (*sarva-*  
*buddhādhiṣṭhitāni*).'

### § 37

Then (*atha khalu*) Vajrapāṇi  
the great Boddhisattva spoke  
thus to the Lord Buddha: 'I  
will thus, gracious Lord  
Buddha, on account of the  
benefit of that noble son or  
noble daughter, pronounce  
the words of the dhāraṇī.'

### § 38

'Whoever it may be who  
should learn by heart this  
dhāraṇī called Sumukha, a  
method of the Law, know-  
ledge (that is) a protector of  
life, or should rise up in the  
morning and recite it, I will,  
gracious Lord Buddha,  
protect him by means of this  
dhāraṇī from all harmful  
enemies so that they cannot  
harm him.'

## § 39 Ch 938-941

*tadyathā śikhi śikhi ~ śikhaśe ~  
 cici cici ~ bha bha ~ ruru ruru  
 ~ jiji jiji ~ gragra gragra ~  
 hrrīhrrī hrrīhrrī ~ haha haha ~  
 mama mama ~ mana mana ~  
 hana haname sarva-  
 prattyarthikānā daha dahame ~  
 sarva-śatrut\_ paca pacame ~  
 sarvā ahitairṣiṇa svāhā ||*

## § 40 Ch 941-944

*tti vā ttiṇa haṃdrri-vya gyastā  
 ba'ysā vajrapāṇā baudhisatvā  
 mistā ba'ysuṇavuysai  
 sādhuṇārā haṇḍi ~ ttai hve se  
 śirā śirā thu vajrapāṇa  
 bisā-pīrmāttami sijya  
 dāraṇīnām maṃdrāṇā usā'  
 harastā yanāmā u bisā hālā-t-ī  
 kā'ma ||*

## § 41 Ch 944-946

*ttiṇyā vā ttiṇa haṃdrri-vya  
 brahmāṇā gyastā parṣā'nā  
 hvāṣṭā ~ āysaṃna panatā kāmā  
 hālai gyastā ba'ysā āste hāṣṭa  
 ajalā dastyau jsa pvā' śaṃdā  
 haṃbujsye u gyastāṇā gyastā  
 ba'ysā tta hve si*

## § 39

*tadyathā śikhi śikhi ~ śikhaśe  
 ~ cici cici ~ bha bha ~ ruru  
 ruru ~ jiji jiji ~ gragra gragra  
 ~ hrrīhrrī hrrīhrrī ~ haha  
 haha ~ mama mama ~ mana  
 mana ~ hana haname sarva-  
 prattyarthikānā daha dahame  
 ~ sarva-śatrut\_ paca pacame  
 ~ sarvā ahitairṣiṇa svāhā ||*

## § 40

Then in the meantime the Lord Buddha gave his approval to the great Bodhisattva Vajrapāṇi. He spoke thus to him: 'Bravo! Bravo! Vajrapāṇi. We can give the perfection (*siddhi*) (that is) most excellent of all, the power of the dhāraṇī spells and we will (give) him protection on all sides.'

## § 41

Then in the meantime the god Brahma, the chief in the assembly, arose from his seat. He embraced the earth at the (Buddha's) feet with his hands in the position of reverence to where the Lord Buddha was sitting, and he spoke thus to the Lord of lords, the Buddha:



## § 42 Ch 946-948

aysä trāmī miḍāne gyasta  
 ba'ysa tte bisivrrāṣai o vā  
 bisivrrāṣaiṇe hāvā kiṇa dārñinā  
 pata rakṣa kā'ma hvāñmā cu  
 ṣi' iya cu tvā sumukha nāma  
 dāraññā dāyya byāmja jsiñi  
 haurāka vījya drraiśā dijsāte o  
 vā ysaina panamāte vāśi'tī ||

## § 43 Ch 948-950

tadyathā hili hili meli cili  
 svāhā || brrahmapure svāhā ||  
 brrahmasvare svāhā ||  
 brrahmābhe agarbhe puṣpe  
 puṣpa-saṃstare svāhā ||

## § 44 Ch 950-951

tte tti miḍāna gyasta ba'ysa  
 bisivrrāṣai au vā bisivrrāṣaiñi  
 rakṣi kiṇa u biśā hālā kā'me  
 kiṇa ~ dārñinā pata cu ysaina  
 panamāte u vāśi'tī ||

## § 45 Ch 951-953

tī vā śakrā gyastānu rre gyastā  
 ba'ysā hālai aṃjalā dastyau jsa  
 aurga yuḍe u gyastānā gyastā

## § 42

'So will I, gracious Lord  
 Buddha, on account of the  
 benefit of that noble son or  
 noble daughter, preach the  
 words of the dhāraṇī (that  
 provide) protection (and) care  
 for whoever it may be who  
 should learn by heart this  
 dhāraṇī called Sumukha, a  
 method of the Law, know-  
 ledge that gives life, or  
 should rise up in the morning  
 and recite it.'

## § 43

tadyathā hili hili meli cili  
 svāhā || brrahmapure svāhā ||  
 brrahma-svare svāhā ||  
 brrahmābhe agarbhe puṣpe  
 puṣpa-saṃstare svāhā ||

## § 44

'Thus, gracious Lord Buddha,  
 these words of the dhāraṇī  
 (are) on account of the  
 protection and on account of  
 the care on all sides of the  
 noble son or noble daughter  
 who should rise up in the  
 morning and recite it.'

## § 45

Then Śakra, the king of the  
 gods, did homage to the Lord  
 Buddha with his hands in the

ba'ysä tta hve se

gesture of reverence and he  
spoke thus to the Lord of  
lords, the Buddha:

§ 46 Ch 953-956

aysä ttrāmī miḍāṇi gyasta  
ba'ysa tte bisivrrāṣai au  
bisivrrāṣaiṇā rakṣi kiṇa u bisä  
\*hālā \*kā'me<sup>1</sup> yanāme kiṇa  
dārñiṇā pata hvāṇumā gyastā  
ba'ysä hauvi jsa ~ ~ gyastā  
ba'ysä ayeṣṭhānāna ~ cu ṣa' iyā  
cu tvā sumukha dāyya byāṃja  
jsiṇi kākā viṇya drraiṣā dijsāte  
o ṣadāhiye-v-i vāṣī'yī aysmya-  
t-i yanātī ||

1. \*hālā for MS. *hālā vā*  
and \*kā'me added by  
emendation, cf. *biṣā hālā*  
*kā'me kiṇa* §52.

§ 46

'So will I, gracious Lord  
Buddha, on account of the  
protection and on account of  
taking (care) on all sides of  
that noble son or noble  
daughter, pronounce the words  
of the dhāraṇi with the power  
of the Lord Buddha and with  
the blessing of the Lord  
Buddha, for whoever it may  
be who should learn by heart  
this Sumukha, a method of the  
Law, knowledge (that is) a  
protector of life, or should  
believe in it, should recite it,  
should put it in his heart.'

§ 47 Ch 956-958

tadyathā vini cārṇe buddha  
mārtaṇḍe hanivi khakha  
khakha ~ gorigāddhāri ~ sara-  
mahana vajrraṃbharuṇi  
jvāla-mulini ~ vajrravākeśavire  
~ śamare ~ paramalate ~ hana  
madyatāraṇi śāṃbari svāhā ||

§ 47

tadyathā vini cārṇe buddha  
mārtaṇḍe hanivi khakha  
khakha ~ gorigāddhāri ~ sara-  
mahana vajrraṃbharuṇi  
jvāla-mulini ~ vajrra-  
vākeśavire ~ śamare ~  
paramalate ~ hana  
madyatāraṇi śāṃbari svāhā ||

§ 48 Ch 958-960

ttī vā vaiśṛmaṇā mistā rre ~  
dṛttirāṣṭrā mistā rre ~ virūlai  
mistā re virūpākṣā mistā rre ~

§ 48

Then Vaiśravaṇa the great  
king, Dhṛtarāṣṭra the great  
king, Virūḍha the great king,

kāmā hālai gyastā ba'ysā vye  
hāṣṭa aṃjalā dastyau jsa pvā'  
śaṃdā habujsyāṃdā u gyastā  
ba'ysā tta hvāṃdā sa

(and) Virūpākṣa the great  
king, embraced the ground at  
the (Buddha's) feet with their  
hands in the gesture of  
reverence towards where the  
Lord Buddha was and they  
spoke thus to the Lord  
Buddha:

§ 49 Ch 960-963

mahi ttrāmī miḍāna gyasta  
ba'ysa tcahaura mista rrude  
ttye bisivrrāṣai o vā bisī-  
vrrāṣaiṇā āysdarja kiṇa biśā  
hālā kṛme kiṇa dārṇinā pava  
hvāñimā ~ cu tvā sumukha  
nāma dāya byāṃja jsīṇi kā'ka  
vījya drraiśā dijsāte ~ au-t-ī vā  
ṣai pustya dijsāte u vāśi'tī ||

§ 49

'So will we, gracious Lord  
Buddha, the four great kings,  
pronounce the words of the  
dhāraṇī on account of the  
protection (and) on account  
of the care on all sides of that  
noble son or noble daughter  
who should learn by heart this  
method of the Law called  
Sumukha, knowledge (that is)  
a protector of life, or should  
even keep it in a book and  
recite it.'

§ 50 Ch 963-965

tadyathā \*puṣpe<sup>1</sup> supuṣpe ~  
dhuma-parihāre ~  
ārya-prraśaste ~ śāṃtte  
nirmukte ~ maṃgalye  
hiraṇya-garbhe ~ stūte ~  
stavite svāhā ||

1. \*puṣpe (so Tib.) for MS.  
suṣpe.

§ 50

tadyathā \*puṣpe<sup>1</sup> supuṣpe ~  
dhuma-parihāre ~  
ārya-prraśaste ~ śāṃtte  
nirmukte ~ maṃgalye  
hiraṇya-garbhe ~ stūte ~  
stavite svāhā ||

1. \*puṣpe (so Tib.) for  
MS. suṣpe.

## § 51 Ch 965

tī vā hārva mista gyastā buvāṃ  
māta gyastānā gyastā ba'ysā tta  
tta hvā

## § 52 Ch 965-968

aysā pātcā ṣai miḍāṇi gyasta  
ba'ysa ~ tteye bisivrrāṣai o vā  
bisivrrāṣaiñā rakṣi kiṇa  
āysdarrji bisā hālā kā'me kiṇa  
dārñinā pata hvāñumā cu ṣi'  
īyā cu tvā sumukha nāma  
dāraññā dāyya byāṃji jsiñi  
kā'ka vījya drraiśā dijsāte au vā  
ysaina panamāte vāśi'vī

## § 53 Ch 969-970

tadyathā seli sespemā seli ~  
sisseli ~ pili mahāpippili ~ simi  
lise ~ gurūṇe gurūṇe  
mahāgurūṇe phū svāhā ||

## § 54 Ch 970-971

tīyā vā paṃcai mistā yakṣānā  
spāta<sup>1</sup> gyastānā gyastā ba'ysā  
tta hve si

1. The MS. appears to have  
a miswritten *gya* between  
*spāta* and *gyastānā*.

## § 51

Then Hārīti the great goddess,  
the mother of the Bhūtas, spoke  
thus to the Lord of lords:

## § 52

'So will even I then, gracious  
Lord Buddha, pronounce the  
words of the dhāraṇī on  
account of the protection, on  
account of the watching over,  
(and) the care on all sides of  
that noble son or noble  
daughter whoever it may be  
who should learn by heart this  
dhāraṇī called Sumukha, a  
method of the Law,  
knowledge (that is) a  
protector of life, or should  
rise up in the morning (and)  
recite it.'

## § 53

tadyathā seli sespemā seli ~  
sisseli ~ pili mahāpippili ~  
simi lise ~ gurūṇe gurūṇe  
mahāgurūṇe phū svāhā ||

## § 54

Then Pañcika, the great  
general of the Yakṣas, spoke  
thus to the Lord of lords, the  
Buddha:

## § 55 Ch 971-974

aysä trāmī miḍāna gyasta  
 ba'ysa tteye bisivrrāṣai o vā  
 bisivrrāṣaiñi rakṣa rakṣa  
 yanumā āysdai yani dārñinā-v-i  
 vaska maṃḍrra-pata hvāñumä  
 ~ cu ṣi' iyä ha'cä cu tvā  
 sumukha nāma dāyya byāmja  
 jsīñi kā'ka vījya biśāṃ vīra  
 drraiśā dijsāte o vā ysaina pa-  
 namāte vāśi'ti

## § 56 Ch 974-975

tadyathā aṭe phu ~ vaṭe phu ~  
 naṭe phu ~ kunaṭe phu ~  
 manaṭe phu ~ muṇḍahate phu ~  
 śire phu ~ bhaṃge phu macale  
 phu svāhā ||

## § 57 Ch 975-977

ttī vā vajrapāṇā mistā  
 ba'ysuñāvuysai kāmā hālai  
 gyastā ba'ysä vye hāṣṭā aṃjalā  
 dastyau jsa paṃja-maṃḍalā  
 aurga tsve u pātcā gyastā  
 ba'ysä tta hve si

## § 58 Ch 977-981

aysä ttrāmī miḍāni gyasta  
 ba'ysa tteye bisivrrāṣai au vā

## § 55

'So will I, gracious Lord  
 Buddha, protect (and) watch  
 over that noble son or noble  
 daughter: for him I will  
 pronounce the words of the  
 spell of (this) dhāranī, for  
 whoever it may be who  
 should learn by heart this  
 method of the Law called  
 Sumukha, knowledge (that is)  
 a protector of life for all or  
 should rise up in the morning  
 (and) recite it.'

## § 56

tadyathā aṭe phu ~ vaṭe phu ~  
 naṭe phu ~ kunaṭe phu ~  
 manaṭe phu ~ muṇḍahate  
 phu ~ śire phu ~ bhaṃge phu  
 macale phu svāhā ||

## § 57

Then the great Bodhisattva  
 Vajrapāṇi went in homage in  
 fivefold prostration (*pañca-*  
*maṇḍala*) with his hands in  
 the gesture of reverence  
 towards where the Buddha  
 was and then he spoke thus to  
 the Lord Buddha:

## § 58

'So will I, gracious Lord  
 Buddha, protect the noble son

\*bisivrrāṣaiñā<sup>1</sup> rakṣai yaṇumā  
 haṃdārai yaṇumā hīvyāñe ~  
 śātī yaṇumā ~ u svastakarmā  
 be'mañe ttrāmānā daṃḍyau  
 jsai parhārā yaṇumā  
 praharaṇānai parhārā yaṇumā ~  
 be'-t-ī na'jseme sānai  
 uysdyumā u sīmābamddhanī  
 yaṇumā ~ cu ṣi' iya ha'cā cu  
 tvā sumukha nāma dāraṇā  
 dāyya byāṃja jsīñi kā'ka  
 drraiśā dījsāte ~ au vā ysaina  
 panamāte vāśī'tī ||

1. \*bisivrrāṣaiñā (Bailey)  
 for MS. *bivrrāṣaiñā*.

#### § 59 Ch 981-982

tadyathā vajrre vajrre hrrī  
 vajrre hrrī vajrre ~ hī hī hī hī ~  
 visi vise visi ~ mahāvasi phu  
 svāhā ||

#### § 60 Ch 982-983

tī vā mahīśvarā gyastaṣai  
 jastānā gyastā ba'ysā tta hve si

or noble daughter, I will support  
 him, I will take possession (of  
 him) (\**parigrahi*), I will make  
 calm (*śānti*) for him, and (I will  
 make him) enter welfare (*svasti*)  
 (and) good fortune, I will protect  
 him from punishments (*daṇḍa*),  
 I will protect him from the  
 weapon (*praharaṇa*), I will take  
 out poison for him, I will drive  
 away his enemies, and I will  
 draw a magic boundary for him,  
 whoever it may be who should  
 learn by heart this dhāraṇī called  
 Sumukha, the method of the  
 Law (that is) a protector of life  
 or should rise up (*utthāya*) in the  
 morning (\**kālyam*) (and) recite  
 it (*vācayiṣyati*).'

#### § 59

tadyathā vajrre vajrre hrrī  
 vajrre hrrī vajrre ~ hī hī hī hī  
 ~ visi vise visi ~ mahāvasi  
 phu svāhā ||

#### § 60

Then (*atha khalu*) the  
 devaputra (*devaputra*)  
 Maheśvara (*maheśvaro*)  
 spoke thus (*etad avoca*) to  
 the Lord of lords the Buddha  
 (*bhagavantam*)

## § 61 Ch 983-986

aysai šai gyasta ba'ysa tte  
 bisivrrāṣai o vā bisivrrāṣaiñä  
 rakṣāme kiṇa āysdarriji ~ u  
 kṣā'me kiṇa dārñinā pata  
 hvāññumä ~ cu ši' iyä cu tvā  
 sumukha nāma dāya byāmja  
 jsīñi parvālā kāka vījya drraiśä  
 dijsāte au vā ysaina panamāte  
 vāśi'ti

## § 62 Ch 986-987

tadyathā hulu ~ hulu ~ hulu ~  
 hulu ~ lulu lulu ~ lululu  
 sarva-bhūta-pratiṣedhanaṃ  
 karaume svāhā ||

## § 63 Ch 987-988

ttīyā vā skandhā a'ysānai mistä  
 hīnāysä kāmā hālai gyastä  
 ba'ysä vye hāṣṭā aṃjalā  
 dastyau aurga tsve u gyastä  
 ba'ysä tta hve si

## § 61

'Even I (*aham api*), Lord  
 Buddha (*bhaddanta*  
*bhagavaṃ*), will proclaim the  
 words of the dhāraṇi on  
 account of the protection  
 (*rakṣāṃ*) of, on account of  
 the watching over and care of  
 that noble son (*kulaputrasya*)  
 or noble daughter whoever it  
 may be who should learn by  
 heart this method of the Law  
 called Sumukha, the  
 knowledge (that is) a  
 guardian (and) protector of  
 life or should rise up in the  
 morning (and) recite it.'

## § 62

tadyathā hulu ~ hulu ~ hulu ~  
 hulu ~ lulu lulu ~ lululu  
 sarva-bhūta-pratiṣedhanaṃ  
 karau-me svāhā ||

## § 63

Then (*atha khalu*) Skanda, the  
 young man (*kumāra*), a great  
 general (*senāpatir*), went in  
 homage with (his) hands in the  
 gesture of reverence (*aṃjali*  
*pranāmya*) towards where  
 (*yena*) the Lord Buddha  
 (*bhagavāṃs*) was and spoke  
 thus (*etad avocat*) to the Lord  
 Buddha (*bhagavaṃtam*):

## § 64 Ch 988-990

aysā miḍāni gyasta ba'ysa  
 ttrāmī tte \*bisivrrāṣai<sup>1</sup> o vā  
 bisivrrāṣaiṇi rakṣi kiṇa u kē'me  
 kiṇa ~ dāraṇīnā pata  
 \*hvāñumā<sup>2</sup> cu īyā cu tvā  
 sumukha \*nāma<sup>3</sup> dāraṇā dāyya  
 byāṃja surai \*āni<sup>4</sup> dijsāte  
 vāśi'tī

1. \*bisivrrāṣai for MS.  
*biśasivrrāṣai.*
2. \*hvāñumā (Bailey) for  
 MS. *hvāñu.*
3. \*nāma (Bailey) for MS.  
*nā.*
4. \*āni for MS. *ni.*

## § 65 Ch 991-992

tadyathā hili heli hili hilo ~  
 halele ~ lili ~ hili hili ~  
 sarva-bhūta-prratīṣedhanaṃ  
 karaumi svāhā ||

## § 66 Ch 992-993

ttī vā caṇḍraprabhā gyastaṣai  
 kāmā hālai gyastā ba'ysā vye  
 hāṣṭa aṃjalā dastyau orga yuḍe  
 gyastā ba'ysā tta hve si

## § 64

'So will I (*aham api*),  
 gracious Lord Buddha  
 (*bhadanta bhagavaṃs*),  
 pronounce the words of the  
 dhāraṇī on account of the  
 protection and on account of  
 the care of that noble son  
 (*tasya kulaputrasya*) or (*vā*)  
 noble daughter (*kuladuhitur*)  
 whoever it may be who, being  
 pure, should keep this dhāraṇī  
 called Sumukha (and) recite  
 it.'

## § 65

tadyathā hili heli hili hilo ~  
 halele ~ lili ~ hili hili ~  
 sarva-bhūta-  
 prratīṣedhanaṃ karaumi  
 svāhā ||

## § 66

Then (*atha khalu*) the  
 devaputra (*devaputro*)  
 Candraprabha (*caṇḍro*) did  
 homage with (his) hands in  
 the gesture of reverence  
 (*aṃjali praṇāmya*) towards  
 where (*yeṇa*) the Buddha  
 (*bhagavāṃs*) was. He spoke  
 thus (*etad avocat*) to the Lord  
 Buddha (*bhagavaṃtam*):



## § 67 Ch 993-995

aysä ttrāmī miḍāni gyasta  
 ba'ysa tte bisivrrāṣai o vā  
 bisivrrāṣaiñā rakṣa yaṇumä u  
 āysdai yane ~ cu tvā sumukha  
 nāma dāyya byāmja jsīni kā'ka  
 vījya \*drraiśā<sup>1</sup> dijsāte au ysaina  
 panamāte vāśī'ti ~

\*drraiśā inserted by  
 emendation.

## § 68 Ch 995-996

tadyathā abge ~ vaṃge caṃge  
 ~ hini didi didi ~ cici phu  
 svāhā || sarva-bhūta-pṛtta-  
 ṣeḍhanaṃ karaume svāhā ||

## § 69 Ch 996-997

ttī vā āryāvilokiteśvarā  
 baudhisatvā mistā  
 ba'ysuñavuysai ava'ste haurākā  
 ~ mistā mu'sdi' gyastānā  
 gyastā ba'ysā tta hve si

## § 70 Ch 997-1000

aysä ṣai ttrāmī miḍāni gyasta  
 ba'ysa tte bisivrrāṣai o vā  
 bisivrrāṣaiñā rrakṣa yaṇumä ~  
 āysdai yani cu tvā sumukha  
 nāma dāyya byāmja jsīni āysda  
 yanāka vījya drraiśā dijsāte o  
 vā ysaina panamāte vāśī'ti ||

## § 67

'So will I, gracious Lord  
 Buddha, protect that noble  
 son or noble daughter and  
 watch over him who(ever)  
 should learn by heart this  
 method of the Law called  
 Sumukha, knowledge (that is)  
 a protector of life, or should  
 rise up in the morning (and)  
 recite it.'

## § 68

tadyathā abge ~ vaṃge caṃge  
 ~ hini didi didi ~ cici phu  
 svāhā || sarva-bhūta-pṛtta-  
 ṣeḍhanaṃ karaume svāhā ||

## § 69

Then the great Bodhisattva  
 the noble Avalokiteśvara, the  
 giver of security in great  
 compassion spoke thus to the  
 Lord of lords, the Buddha:

## § 70

'So will even I, gracious Lord  
 Buddha, protect (and) watch  
 over that noble son or noble  
 daughter who should learn by  
 heart this method of the Law  
 called Sumukha, the  
 knowledge that watches over  
 life, or should rise up in the  
 morning (and) recite it.'

## § 71 Ch 1000-1001

*tadyathā hate vihate ~ nihate  
suhāte ~ sarva-pratyarthikā  
pratyāmitrā ~ śuddhe mukte ~  
vimale ~ nirmale prabhāsvare  
~ prabhāskare phu prabhākare  
phu svāhā<sup>1</sup>*

1. Only the left-hand edge  
of *h*- remains at the edge  
of the page.

## § 72 Ch 1002

*ttī vā śīrata mitrai baudhisatvā  
ba'ysuñavuysai gyastānā  
gyastā ba'ysā tta hve si*

## § 73 Ch 1002-1005

*aysā trāmī miḍāni gyasta  
ba'ysā tte bisīvrāśai o vā  
bisīvrāśaiñi āysdarrja  
yaṇumā ~ cu ṣi' iyā cu tvā  
sumukha nāma dāyya byāṃja  
jsiñi kā'ka vijya drraiśā dijsāte  
o vā ysaina panamāte \*vāśī'tī<sup>1</sup> ||*

1. \**vāśī'tī* for MS. *vāśī'*.

## § 74 Ch 1005-1007

*tadyathā jvale ~ jvale  
mahājvale jvale jvalini  
mahājvalini uke muke śame  
praśame ~ mahāpṛśame ~ śame*

## § 71

*tadyathā hate vihate ~ nihate  
suhāte ~ sarva-pratyarthikā  
pratyāmitrā ~ śuddhe mukte ~  
vimale ~ nirmale prabhāsvare  
~ prabhāskare phu  
prabhākare phu svāhā*

## § 72

Then the beneficent  
Bodhisattva Maitreya spoke  
thus to the Lord of lords, the  
Buddha:

## § 73

'So will I, gracious Lord  
Buddha, watch over that  
noble son or noble daughter  
whoever it may be who  
should learn by heart this  
method of the Law called  
Sumukha, knowledge (that is)  
a protector of life, or should  
rise up in the morning (and)  
recite it.'

## § 74

*tadyathā jvale ~ jvale  
mahājvale jvale jvalini  
mahājvalini uke muke śame  
praśame ~ mahāpṛśame ~*

~ samādhe ~ mahāsamādhe  
 samāpte ~ mahāsamāpte ~  
 jvale ~ mahājvale ~ jvalā bame  
 phu svāhā ||

śame ~ samādhe ~  
 mahāsamādhe samāpte ~  
 mahāsamāpte ~ jvale ~  
 mahājvale ~ jvalā bame phu  
 svāhā ||

### § 75 Ch 1007-1008

ttī vā himavat mistā yakṣānā  
 spāta kāmā hālai gyastā ba'ysā  
 vye hāṣṭā aṃjalā dastyau orga  
 yuḍe u gyastā ba'ysā tta hve si

### § 75

Then Haimavata, the great  
 general of the Yakṣas, did  
 homage with his hands in the  
 gesture of reverence towards  
 where the Lord Buddha was  
 and spoke thus to the Lord  
 Buddha:

### § 76 Ch 1008-1011

aysā ttrāmī gyasta ba'ysa tte  
 bisīvrāṣai o vā bisīvrāṣaiñā  
 rakṣai yaṇumā u āysai yani u  
 kṇ'matī yaṇumā ~ cu tvā  
 sumukha nāma dāyya byāṃja  
 jsīñi kṇ'ka vījya diraiśā dijsāte  
 ~ o ysaina panamāte vāsīti ~

### § 76

'So will I, Lord Buddha,  
 protect that noble son or  
 noble daughter and watch  
 over him and care for him,  
 who should learn by heart this  
 method of the Law called  
 Sumukha, knowledge (that is)  
 a protector of life, or (who)  
 should rise up in the morning  
 (and) recite it.'

### § 77 Ch 1011-1014

tadyathā uduṃbare ~  
 uduṃbarre ~ praduṃbare ~  
 vyāvarte ~ anaye sahedhe ~  
 mahāsamādhe samāpte ~  
 mahāsamāpte ~ nīle ~ nīle ~  
 nīlakule ~ siddhe siddha-  
 manaurathe ~ aṭe vaṭe naṭe  
 kūnaṭe ~ samate ~ bala kuce

### § 77

tadyathā uduṃbare ~  
 uduṃbarre ~ praduṃbare ~  
 vyāvarte ~ anaye sahedhe ~  
 mahāsamādhe samāpte ~  
 mahāsamāpte ~ nīle ~ nīle ~  
 nīlakule ~ siddhe siddha-  
 manaurathe ~ aṭe vaṭe naṭe  
 kūnaṭe ~ samate ~ bala kuce

*dāte dātte ~ nīle nīle nīlakeśe ~  
kule mahākule nīlakāṃtte ~  
jāgule huśe muhuśe ~ vala  
jāgule phala kuce ~ phala  
muce phu svāhā ~*

**§ 78 Ch 1014-1016**

ttī vā sātāgīrā mistā gyastānu  
spāta kāmā hālai gyastā ba'ysā  
āsta hāṣṭa aṃjalā dasta biysīye  
u gyastā ba'ysā pvā' śaṃdā  
haṃbujsye u gyastā ba'ysā tta  
hve si

**§ 79 Ch 1016-1018**

aysā ttrāmī gyasta ba'ysa ttye  
bisivrrāṣai o vā bisivrrāṣaiṇi  
āysdarja yaṇuṃmā u kā'ma ~ cu  
tvā sumukha nāma dāyya  
byāṃja jsīṇi kā'ka vijya drraiśā  
dijsāte o vā ysaina panamāte  
vāśi'tī ||

**§ 80 Ch 1018-1020**

*tadyathā amale vimale nirmale  
maṃgalye ~ hiraṇyagarbhe  
sarvārtha-sādhane mākaści  
niyukte ~ viraje kaṭe ~ keṭu  
keṭu kaṃbale brrahme  
brrahmapure ~ brrahma-svare  
brrahma-siddhe siddha-*

*dāte dātte ~ nīle nīle nīlakeśe  
~ kule mahākule nīlakāṃtte ~  
jāgule huśe muhuśe ~ vala  
jāgule phala kuce ~ phala  
muce phu svāhā ~*

**§ 78**

Then Satāgiri, the great  
general of the Yakṣas, held  
(his) hands in the gesture of  
reverence towards where the  
Lord Buddha sat and  
embraced the earth at the feet  
of the Lord Buddha and  
spoke thus to the Lord  
Buddha:

**§ 79**

'So will I, Lord Buddha,  
watch over and care for that  
noble son or noble daughter  
who should learn by heart this  
method of the Law called  
Sumukha, knowledge (that is)  
a protector of life, or (who)  
should rise up in the morning  
(and) recite it.

**§ 80**

*tadyathā amale vimale  
nirmale maṃgalye ~  
hiraṇyagarbhe  
sarvārtha-sādhane mākaści  
niyukte ~ viraje kaṭe ~ keṭu  
keṭu kaṃbale brrahme  
brrahmapure ~*

*manaurathe phu svāhā ||*

*brrahma-svare brrahma-  
siddhe siddha-manaurathe  
phu svāhā ||*

§ 81 Ch 1020-1022

ttī vā vajraśaṃkālā mista  
gyastā kāmā hālai gyastānā  
gyastā ba'ysā vye hāṣṭā aṃjalā  
dastyau jsa gyastānā gyastā  
ba'ysa namasyā u tta hvā si

§ 81

Then the great goddess  
(*mahādevī*) Vajraśaṃkhalā  
(*vajraśaṃkalā*) worshipped  
the Lord of lords, the Buddha,  
(*bhagavantam*) with (her)  
hands in the gesture of  
reverence towards where the  
Lord of lords, the Buddha  
was and spoke thus (*etad  
avocat*) to him:

§ 82 Ch 1022-1025

miḍāni gyasta ba'ysā ttrāmī tte  
bisīvrāṣai o vā bisīvrāṣaiñā  
rakṣa kiḍna u bisā hālai  
ttrāyāme kiṇa hīvyāñāme kiṇa u  
kq'ne kiḍna dāraññā pata  
hvāññmā ~ cu tvā dāyya byāñjā  
jsiñi kā'ki vījya dijsāte ~ o vā  
ysaina panamāte vāsī'tī ||

§ 82

'Gracious Lord Buddha, so  
will I (*aham api*) pronounce  
(*bhāṣiṣye*) the words of the  
dhāraṇī (*dhāraṇī-padāni*) on  
account of the protection  
(*rakṣā-paripālanārthāya*) of  
that noble son or noble  
daughter (*tasya kulaputrasya  
vā kuladuhitur vā*) and on  
account of the salvation in  
every direction, on account of  
the taking possession (of him)  
and on account of caring for  
(him) who (*ya*) should learn  
(by heart) this method of the  
Law (called Sumukha) (*imaṃ  
sumukhaṃ dharmaparyāyaṃ  
dhārayiṣyati*), knowledge

(that is) a protector of life, or  
(who) should rise up  
(*utthāya*) in the morning  
(*kālyam*) (and) recite  
(*vācayiṣyati*) it.'

§ 83 Ch 1025-1027  
*tadyathā vajrre vajrre*  
*mahāvajrre vajrrapati ~*  
*buddha-vajrre*  
*buddhādhiṣṭita-vajrre u buddhe*  
*nibuddhe saṃbuddhe ~ bahu-*  
*buddhe viśiṣṭe buddhe ~*  
*buddhe ~ buddhe buddhe ~*  
*deśaṃgāmenika jaṃgame ~*  
*amale tamale ~ tile tile tilele ~*  
*māрге ~ mārgātagāmane phu*  
*svāhā ||*

§ 84 Ch 1027-1028  
ttī vā vajrrasenā baudhisatvā  
mistā ba'ysuṇavuysai gyastānā  
gyastā ba'ysā tta hve si

§ 85 Ch 1028-1030  
aysā ttrāmī midāni gyasta  
ba'ysa tte bisivrrāṣai o vā  
bisivrrāṣaiñā āysdarja  
\*yanumā<sup>1</sup> cu tvā sumukha  
nāma dāya byāṃja jsīni kā'ka  
vījya dirēṣā dijsāte o vā ysaina  
panamāte vāṣī'tī ||

1. \*yanumā (Bailey) for  
MS. *yanu*.

§ 83  
*tadyathā vajrre vajrre*  
*mahāvajrre vajrrapati ~*  
*buddha-vajrre*  
*buddhādhiṣṭita-vajrre u*  
*buddhe nibuddhe saṃbuddhe*  
*~ bahu-buddhe viśiṣṭe*  
*buddhe ~ buddhe ~ buddhe*  
*buddhe ~ deśaṃgāmenika*  
*jaṃgame ~ amale tamale ~*  
*tile tile tilele ~ māрге ~*  
*mārgātagāmane phu svāhā ||*

§ 84  
Then the great Bodhisattva  
Vajrasena (*atha vajraseno*  
*bodhisatvo*) spoke thus to the  
Lord of lords, the Buddha  
(*bhagavantam etad avocat*):

§ 85  
'So will I (*aham api*),  
gracious Lord Buddha  
(*bhagavaṃs*), watch over  
(*rakṣaṃ karisyāmi*) that noble  
son or noble daughter (*tasya*  
*kulaputrasya vā kuladuhitur*  
*vā*) who (*ya*) should learn by  
heart (*dhārayiṣyati*) this  
method of the Law called Su-

mukha (*imaṃ sumukhaṃ dharmaparyāyaṃ*), knowledge (*vidyā*) (that is) a protector of life (*āyuspālaniṃ*), or (who) should rise up (*utthāya*) in the morning (*kālyam*) (and) recite (*vācaviṣyati*) it.'

§ 86 Ch 1030-1031

*tadyathā hihi vajrre ~ hihi vajrre ~ hehe vajrra ~ yāva kiri kiri vajrra svāhā ||*

§ 87 Ch 1031-1034

*tadyathā aṃḍare ~ paṃḍare ~ śvete ~ paṃḍarvāsini kinare karāḍe keyure ~ iha buddhe ~ tatra buddhe ~ bhūje bhūje bhūje ~ bhūjaṃga-pate ~ bhaye bhaye bhayāgri bhayāgra-pate ~ vini vini ~ śiri śiri-pati śīma-pati ~ āditya-pati teje tejapati ~ ākāra-pate phu svāhā ||*

§ 88 Ch 1034-1036

*ttī vā vajradūta mista rakṣaśa' kāmā hālai gyastā ba'ysā āste hāṣṭa aṃjalā dasta biysīyā u gyastā ba'ysā namasyā u ttai hvā si*

§ 86

*tadyathā hihi vajrre ~ hehe vajrra ~ yāva kiri kiri vajrra svāhā ||*

§ 87

*tadyathā aṃḍare ~ paṃḍare ~ śvete ~ paṃḍarvāsini kinare karāḍe keyure ~ iha buddhe ~ tatra buddhe ~ bhūje bhūje bhūje ~ bhūjaṃga-pate ~ bhaye bhaye bhayāgri bhayāgra-pate ~ vini vini ~ śiri śiri-pati śīma-pati ~ āditya-pati teje tejapati ~ ākāra-pate phu svāhā ||*

§ 88

Then the great rākṣaśī Vajradūtā held (her) hands in the gesture of reverence towards where the Lord Buddha sat and worshipped the Lord Buddha and spoke thus to him:

§ 89 Ch 1036-1038  
 aysā ttrāmī gyasta ba'ysa tte  
 bisivrrāṣai o vā bisivrrāṣaiṇi jsa  
 rakṣi jṣe pa'jsamja yanumā u  
 kā'ma cu tvā sumukha nāma  
 dāyya byāmja jṣiṇi kākā vījya  
 drraiśā dijsāte o vā ysaina  
 panamāte vāṣī'tī ||

§ 90 Ch 1038-1041  
 tadyathā kuṭe kuṭe ~ kuṭa kuṭa  
 kuṭani ~ kuṭa kuṭare svāhā ||  
 nīle nīle nīle-keṣe svāhā || pīte  
 pīte pīta-keṣe svāhā || lohite  
 lohite lohite-keṣe svāhā ||  
 avadāte ~ avadāte ~  
 avadāta-keṣe svāhā || maṃjiṣṭe  
 maṃjiṣṭe maṃjiṣṭe majiṣṭa-keṣe  
 svāhā || cakrre cakrre ~ cakrā  
 cakrre vajrā-cakrre svāhā ||

§ 91 Ch 1041-1044  
 ttī mī ttiṇa beḍa  
 āṣa'ṇa-vajsamā śāyā riṣa'yā  
 śākyamunā gyastā ba'ysā  
 hvaradau ysarra-gūnā bāysu  
 haraṣṭe harbiśānā ttiṇā  
 \*baudhisatvānā<sup>1</sup> u harbiśānā  
 gyastānā śakrā brahamāna  
 lokapālānā āstaṃna sādhuḥkāra  
 hauḍi ~ tta-m hve si

1. \*baudhisatvānā for MS.  
 baudhisatvanā.

§ 89  
 'So will I, Lord Buddha,  
 surround with protection and  
 care for that noble son or noble  
 daughter who should learn by  
 heart this method of the Law  
 called Sumukha, knowledge  
 (that is) a protector of life, or  
 (who) should rise up in the  
 morning (and) recite it.

§ 90  
 tadyathā kuṭe kuṭe ~ kuṭa kuṭa  
 kuṭani ~ kuṭa kuṭare svāhā ||  
 nīle nīle nīle-keṣe svāhā ||  
 pīte pīte pīta-keṣe svāhā  
 lohite lohite lohite-keṣe svāhā  
 || avadāte ~ avadāte ~  
 avadāta-keṣe svāhā maṃjiṣṭe  
 maṃjiṣṭe  
 majiṣṭa-keṣe svāhā || cakrre  
 cakrre ~ cakrā cakrre  
 vajrā-cakrre svāhā ||

§ 91  
 Then at that time the one  
 worthy of honour, the Śākyan  
 sage, Śākyamuni, the Lord  
 Buddha, stretched out his  
 golden-coloured right arm,  
 (and) gave (his) approval to  
 all those Bodhisattvas and all  
 the gods including Śakra,  
 Brahma, (and) the world-  
 protectors. He spoke thus to  
 them:



## § 92 Ch 1044-1047

śirā śirā umi śirayyau  
 śira-śāmyau bihīyū umi tti  
 huhvata baudhisatva u gyasta u  
 lokapāla hva tāmye dāraññā  
 hīvyā pata hvāmdā biśāṇā  
 sarvasatvāṇā haṃdera kiḍna u  
 āysdarrji u gyastāṇā ba'ysāṇā  
 ayaiṣṭāṇa u ūhāṇāna ||

## § 93 Ch 1047-1048

tī vā gyastāṇā gyastā ba'ysā  
 pācā vajrapāṇā baudhisatvā  
 mistā ba'ysuñāvuysai gurṣṭau  
 ttai hve si

## § 94 Ch 1048-1054

cu ṣi' iyā ha'cā vajrapāṇa ~  
 bisivvāṣā o vā bisivvāṣaiṇā cu  
 tvā sumukha dāraññā dāyya  
 byāṃja jsīṇi kā'ka vījya drraiśā  
 dijsāte ā vā ysaina panamāte  
 vāsi'ti || ṣi' harbiśau ba'ysyau  
 ayiṣṭhye hime bidē ūhāṇā  
 paśimḍā ~ u harbiśau gyastāṇā  
 rruṃdyau āysdaḍā himi u  
 harbiśau ra nātāṇa rruṃdyau  
 harbiśau yakṣāna rruṃdyau ~ u  
 harbiśau aysurāṇa rruṃdyau jsa  
 u harbiśau svarṇapakṣa-rāyāṇā  
 rruṃdyau jsa ~ u harbiśau

## § 92

'Bravo! Bravo! (O) you  
 beneficent ones, (O you)  
 extremely fair-faced ones!  
 Very well have you Bodhi-  
 sattvas and gods and world-  
 protectors pronounced these  
 words of each of the dhāraṇīs  
 on account of sustaining all  
 beings and by (reason of)  
 watching over (them) and  
 with the blessing and  
 attentiveness of the Lord  
 Buddhas.'

## § 93

Then the Lord of lords, the  
 Buddha, again called to the  
 great Bodhisattva Vajrapāṇi  
 and spoke thus to him:

## § 94

'Whichever noble son or  
 noble daughter it may be,  
 Vajrapāṇi, who should learn  
 by heart this method of the  
 Law called Sumukha,  
 knowledge (that is) a  
 protector of life or should rise  
 up in the morning (and) recite  
 it, he will be blessed by all  
 the Buddhas (and) they will  
 bestow (their) attentiveness  
 upon (him) and he will be  
 watched over by all the kings  
 of the gods and he will also

gaddharvānā rruṇḍyau jsa har-  
biśānā kinarāṇa rruṇḍyau jsa ~  
u harbiśau mistyau śaysdāna  
rruṇḍyau jsa āysdaḍā himi ||

§ 95 Ch 1054-1056  
ttū buri hve gyastānā gyastā  
ba'ysā ~ sira saṇḍuṣṭā himye.  
vajrapāṇā baudhisatvā mistā  
ba'ysuṇnavuysai u biśā haṇḍara  
baudhisatva u \*śakrrā<sup>1</sup>  
brrahmānā āstaṇṇa gyasta u  
lokapāla rakṣaysa ~

1. \*śakrrā (Bailey) for  
MS. krrā.

§ 96 Ch 1056-1057  
ṣā' ra harbiśā parṣa' haṇṭsa  
gyastyau gaṇḍdharvyau  
hvaṇḍyau jsa u cu ra aysurānā  
~ ysamaśaṇḍai gyastā  
ba'ysāna ra hamadā hvanau  
ātaudāṇḍā u yusuṣṭāṇḍi ~

§ 97 Ch 1057-1058  
gyastā ba'ysā haḍi ttū hvanau  
samāsyē ~

be watched over by all the  
kings of the Nāgas, by all the  
kings of the Yakṣas and by all  
the kings of the Asuras and  
by all the kings of the Su-  
varṇapakṣarājas and by all the  
kings of the Gandharvas, by  
all the kings of the Kinnarīs  
and by all the kings of the  
Mahoragas.'

§ 95  
All this the Lord of lords, the  
Buddha, spoke (and) happy  
(and) contented became the  
great Bodhisattva Vajrapāṇi  
and all the other Bodhisattvas  
and the gods including Śakra  
and Brahma and the world-  
protectors (and) the Rākṣasas.

§ 96  
And that whole assembly  
together with the gods, the  
Gandharvas, (and) men and  
also the world of the Asuras  
was indeed pleased at the  
exposition by the Lord  
Buddha and approved of it.

§ 97  
But the Lord Buddha ended  
this exposition.

## § 98 Ch 1058-1059

sumukha nāma mahāyāna-sutrā  
dāyya byāmja jsīñi kṛ'ka vījya  
\*nāt'na<sup>1</sup> uspurra dāśyā ||

1. \*nāt'na for MS. \*t'na.

## § 99 Ch 1059-1060

ttū namau sumukha-sūtri śāṃ  
khīñā hvā': saṃgakā pasti pīde  
~ bu'ysye jsīñā huṣāme udiśāyi  
~ pīla akālamaraṇai vyachāme  
parivarttāme vīra tsīnde ~  
nauda ~

## § 100 Ch 1060-1061

sahaici salya naumye māśti  
pūhye: haḍai ~ ṣacū kīthi āna  
sarvākāri dāśe ~ ||

## § 98

The Mahāyānasūtra called  
Sumukha, a method of the  
Law, knowledge (that is) a  
protector of life, is  
completely, wholly finished.

## § 99

Śāṃ-khīñā Hvā': Saṃgakā  
ordered this venerable  
Sumukha-sūtra to be written  
for the sake of the increasing  
of (his) long life. May (all)  
afflictions (and) untimely  
deaths go to cessation, to an  
end for him.  
Homage.

## § 100

In the year of the hare, ninth  
month, fifth day, in the city of  
Ṣacū it was wholly finished.